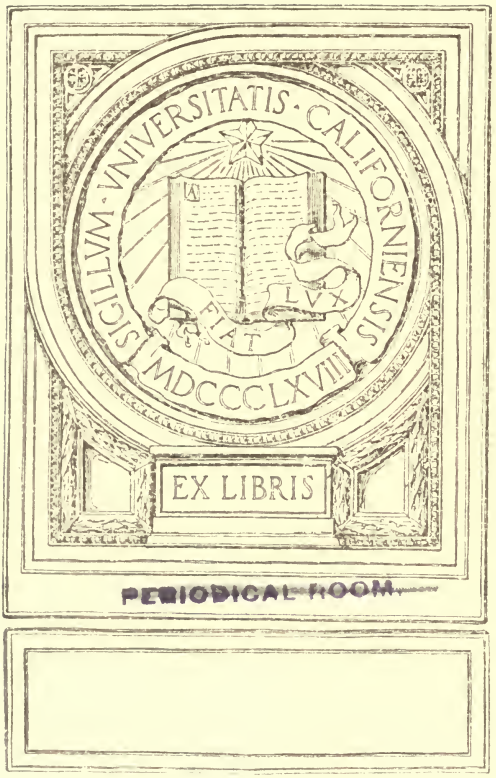

PERIODICAL ROOM

(As near a *fac-simile* of the original as possible.)

A
Little LOOKING-GLASS
for the TIMES

or,

A brief Remembrancer
FOR

PENNSYLVANIA.

CONTAINING

Some *serious Hints*, affectionately addressed to People of every Rank and Station in the Province:

With an APPENDIX, by Way of Supplication to

Almighty GOD.

---

by G. C.

The Lord called thy Name a green Olive-tree, fair, and of goodly Fruit: Jeremiah xi. 16

Verse 17*th*, (but now) *The Lord of Hosts that planted thee hath pronounced Evil against thee:* because of thine Iniquity.

Therefore, mine Heart shall sound for Moab *like Pipes, and mine Heart shall sound like Pipes for the Men of* Kirheres: Jeremiah xlviii. 36.

WILMINGTON,

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NEW YORK
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1913

THE
PREFACE

Friendly Reader,

About three score of the following lines were written near three years ago, and lay by in private, the Author having no Apprehension then of ever publishing them in this Manner. But some fresh Considerations having awakened in his Mind a few weeks past, relating to the present State of Affairs in this Province; occasioned the Addition of the latter Part, with a Willingness to expose the whole to publick View.

And as he neither professeth to be a poet, nor desires Applause from any, he is the less anxious about the Remarks which the Curious may make upon this Performance; Yet if it (as A little Looking-Glass) may serve to give any such Persons a Glimpse of their own Faces; and thereby in anywise tend to raise in them a Curiosity for examining more strictly into their Conduct and present Manner of Life; he hopes that then, neither he may have Cause to repent Writing, nor they having read the following Lines: But from the Prospect of great Stupidity which seems to reign in this Province, and Parts adjacent, the Author dares not flatter himself with Hopes of much Success from such an Undertaking; and will therefore be the less liable to Disappointment, if his Labour herein should meet with none.

The Disposition which much prevails, in a Fondness for Novelties, he apprehends may procure him many Readers; and the more (perhaps) among the Youth, because the following Lines are in Verse: A Desire of taking the Attention of some of them (at least) a few Minutes from Folly, and if possible to stamp some solid Ideas on their Minds, of the Situation of their Sinking Country, and the Danger it is in of total Ruin, if they of the rising Generation do not in a more general Manner exert themselves in an humble Application to Virtue, and the Fear of God; that they may be thereby instrumental in restoring Wisdom and Stabili-

ty in this (once delightful, but now melancholy) Province: A Desire of this Kind and some Hope that many of the Youth in each religious Society may be yet prevailed with, to consider their Ways, and be Wise, were the Reasons which swayed with the Author for exposing his Thoughts at this Time, especially after the Manner of Poetry; who now submits them to the Consideration of every Christian Reader and subscribes himself

A Wellwisher to all Men

G. C.

Sixth Mo. 20.
1764.

A LITTLE LOOKING-GLASS, &c.

1

Who would have thought once, that so little space
As three score Years of Time, could e'er have shown
So strange an Alteration in the Face
Of Things in Pennsylvania? once so known,

2

Acknowledg'd and confessed every where,
By all acquainted with it, and its State
To be a Province flourishing and fair
A Province bless'd with Favours rich, and great;

3

A Place whereon the Smiles of Providence
Did eminently heretofore appear;
A Peaceful Succour, and a sure Defence;
A Pleasant Eden was apparent here:
The Garden truly of the Western World!

4

Here in refreshing, soft, and pleasant Showers
Did the Celestial Rain in plenty fall;
Here our Ancestors Pass'd delightful Hours,
The Lord their Teacher, and his Strength their wall:

5

Here streaming Peace, Concord and Harmony
Prevailing, Grac'd their Cheerful Conversation
But oh! in these Days, what Degen'racy!
In those Respects how vast an Alteration!

6

Now the rich, fair (once pleasant, peaceful) City,
Which adds such Beauty to the Western Banks
Of Del'ware's streams, is swelled with Iniquity;
With Pride, and Luxury; there Pernicious Pranks

7

Are too much wink'd at, with a great Variety
Of monstrous Evils, which to name, is painful,
As Whoredoms; Swearing, and profane Impiety,
And many more, the Seeds whereof are baneful

8

As well to th' Actors, as the Commonwealth,
And will ('tis fear'd) draw down a gen'ral scourge
From God, who hath afforded Peace and Health,
With plenteous Blessings; who will surely Purge

9

With Judgments us, as he did *Israel*,
When they departed from his sacred Laws,
When waxing fat, they ceas'd from doing well,
Whose evil Deeds, did often Troubles cause.

10

Yet O! my Muse, let not thy trembling Pen
Upon the City place the only Blame,
For in the Country, ev'ry Rank of Men
May take a Part, yea, under ev'ry Name.

11

Professing Christ's religion; let us touch
In softest Manner, the unpleasant String,
And say but little, where we might say much.
In loving Accents written, let us bring,

12

An honest Caution, both to great and small,
To Rich and Poor, in Town and Country both,
To *Churchmen, Quakers, Presbyterians*, all
Of each Degree, of every Rank, and Cloth.

13

In Church, and state; and (friendly) let us say
That solemn Warnings from the Almighty, have
Of different Kinds, been utter'd in his Way
Which we have heard, in Accents awful, grave,

14

And deeply striking to awak'ned souls,
To warn us to repent in humble Manner
And turn to him sincerely who controuls
At all Times, all Things; whose Eternal Banner

15

O'er all that fear him still, is matchless Love,
Who is unwilling to extend the Rod,
Unless no other (milder) Means will move
The people to remember, *He is God:*

16

Omniscient, Omnipotent, Just and Wise;
Who hath (to teach us) suffer'd some of late
To feel th' Effects of Savage Cruelties,
And what if Wars more deeply penetrate?

17

If Heav'n permits them, shall we, Oh shall we
Continue stupid, to withstand and slight
The shaking Rod till it inflicted be!
To strike our Country, nearer, in our Sight

18

Some Threat'nings also of another Kind
The Country saw, when an uncommon Worm
Destroy'd the ripening Grain, and left Behind
In Harvest*, Tracts of Famine's awful Form:
But ah! how Blind! how Deaf and Stupid we!
But few consider, many do not see.

19

Yea, have not Traces of the Pestilence,[1]
Within the Sumptuous Chambers of the City
Appear'd? (inviting all to reverence
The awful Hand of God, that he might pity;)

20

To check the swelling streams of Pride and Vanity;
Dictating Lessons of another Kind,
Of Self-denial, humble Christianity,
Of Meekness, Fear, and lowliness of Mind.

21

The Rod withdrawn, the former Course is taken
And like the Dog returning to his Vomit,
So Men to Ways which ought to be forsaken;
Religion less than Fables of *Mahomet*,
Esteem'd by many! thus it seems to be
Alas! how blind, how deaf, and stupid we
We don't consider, and we will not see

22

Again th' Almighty stretch'd out his Hand
Another awful Trumpet did alarm
An Earthquake trembled loudly in the Land
But Mercy still put by the stroke of Harm.

---

*1763

1 In the 9th Mo., 1762, etc.

23

The City felt it most; the Country some
The People 'frighted; some employ their Skill
To shew the Nat'ral Cause, how earthquakes come,
(Avoid Presumption, prattle what you will.)

24

A Topick (true) did from this shock arise
To yield a few Days' sober Conversation
For Poor and Rich, the Simple and the Wise
The Country's spar'd, but still no Alteration,

25

The People's Conduct rather waxing worse
Luxurious Tables, Pomp and Pride appear,
With Vice and Vanity; (each Country's Curse
Expelling Virtue, and true Godly Fear:
And thus how blind, how deaf and stupid we!
How few consider, Numbers do not see.

26

May not a Warning from *Jamaica's* Fate,
Alarm us, with the fearful sudden Fall
Of other Places of a later date!
Peruvian *Lima*, *Lisbon*, *Portugal*.

27

May all consider, ah! what solid Ground
Have we to hope for Safety more than they!
'Tis not in Vice Salvation can be found,
Nor Dangers 'scape'd in any other Way.

28

Than humble Virtue; Famine, Plague and War,
Earthquakes, and every other Dispensation
Are subject to Heav'n's Wink, and reach as far
As God sees meet to give them Toleration.

29

Ye *Pennsylvanians now*, of all Degrees,
Professions, Trades and sexes, each give ear;
Though my unpolish'd Lines may scarcely please
Some lofty Fancies, who may read or hear:

30

Yet you (perhaps) may, like the frugal Bees,
Some Honey gather from dispised Flowers,
My End in writing's not so much to please
As rouse you up: Improve your passing Hours.

31

And first, without Distinction, ye that stand
By God's Permission, in the Place of Power
To deal out equal Justice in the Land
As well in high Trust, as in Stations lower.

32

Law-makers, Executors, one and all
Permit a poor Petitioner that fears
The sad Approaches of his Country's fall
To crave the gentle Audience of your Ears

33

And oh! for Christ's sake, search, examine, try,
How you conduct, in each and all Respects;
That in Distress and sore Calamity
You may not have to wail for your Neglects.

34

Neglects of Duty, in your several Trusts
Or forward Actions, void of Holy Fear;
Who rules for God, and pleasing to him, must
Still in his Counsel act, and persevere
As bright Examples, prudent, humble, just:

35

To Evil doers,[2] Punishment and Terror;
But for Well-doing, Praise, and due Protection;
Impartial Judgment, still unmix'd with Error,
As actuated by Divine Direction:

36

For Wisdom's Fountain still is open wide,
To all that seek it with a single Eye,
And all such Seekers, Heaven's on their side,
And will with Holy Wisdom dignify;

37

Wherein, as Princes under God, they'd sway
The ruling Scepter with an equal Hand;
And in their Stations, each might help to stay
The poisoning streams of Discord from the Land.

38

Such in their Country, are as Pillars stable,
As upright Stakes, still steady, firm, and sure;
And they in trying Seasons, would be able
In Christian Meekness, Perils to endure.

39

While those that rule with temporizing Views,
In carnal Wisdom, (running all astray)
Unhealthy Judgment, tending to confuse
Themselves, and others, in a sifting Day;

40

May have to wail in Grief and Misery,
When gloomy Horror darkens all around,
Then they (perhaps) too late, may have to see
Their Wisdom Folly, and their Ways unsound;

---

2 1 Peter ii. 14.

41

That in the dark, they (sometimes) have withstood
The Ways of Right, and taken up the wrong;
Had dark Conceptions of their Country's Good,
Yet in their own Imaginations strong;

42

Have wink'd at Guilt, (inverting Heaven's Laws)
Connived at some who ought to feel the Rod,
Distressing others, when perhaps their Cause
Had Approbation in the sight of God.

43

His way to earthly[3] Wisdom, oft appears
Strange[4] and Despis'd; but comprehended never,
Scripture relates[5] 'twas so in former Years,
It is so now,[6] and will be so for ever.

44

And therefore, none can ever Safety find
In Judgment, Censure, Counsel or Conclusion,
But such, who in Humility of Mind,
Seek that which never leads Men to Confusion.

45

That precious Gift of Wisdom[7] from above,
Which by the Lord is liberally given
To all that ask aright; a Gift of Love,
Dictating Peace on Earth, which leads to Peace in Heaven:

---

3 Proverbs i. 20: to the end of the Chapter
4 Isaiah v. 23-24
5 Cor. i. 27-28 and Chap. ii. 14
6 Isaiah lv. 9
7 James i. 5

46

Glory to God, Good-will to every Man
The Joyful tidings which the Shepherds heard;[8]
On hearing which, with eager Haste they ran
To see the Prince of Peace, who then appear'd;

47

And seeing him, their grateful Homage paid,
Although his simple, mean Appearance then,
His humble Posture (in a manger laid)
Was scorned and slighted by their learned Men.

48

His glorious Kingdom[9] must exalted be
In ev'ry Country, and through ev'ry Clime,
O'er all Opposers, spread from Sea to Sea,
Increase and flourish to the End of Time.

49

It was to be so in the latter Days;[10]
A peaceful Reign! admitting not of Jars;
Above all Standards, let his Standard raise,
To finish Strife, and put an end to Wars.

50

What humble Dread and Fear, what Caution then,
Should ev'ry Christian Mind inherit?
What Prudence[11] should direct all ruling Men?
That None in ruling grieve the Holy Spirit,[12]

---

8 Luke ii. 14
9 Zec. ix. 9-10
10 Isaiah ii. 2-4
11 Acts v. 39
12 Micah iv. 1-4

51

By seeking other Counsel, and despise
The gentle Whispers of this surest guide,
Whom to observe alone, makes truly wise
And Truth this is which cannot be deny'd.

52

Ye Men of Parts and Learning next: where are
Your Talents hidden in this Day of Ease?
Have you improv'd them with a Godly Care?
Or have not many studied self to please?

53

And wrapp'd them in a specious Napkin up?
Our Gracious Benefactor will reward
Such slothful[13] Servants with a bitter Cup,
Who his awak'ning precepts disregard:

54

The painful sentence of, *I know you not,*
Depart ye workers of Iniquity,
In utter Darkness, bound both Hand and Foot,
Remote from Glory must your Portion be.

55

What our Pretensions to Religion are,
What specious Shows we make, it matters not,
Unless Improvement is our fervent Care;
A Slothful Ease brings forth a Painful Lot.

56

Some sit at Ease in Sion, and not fear
The Wo pronounced;[14] or how their Way accords
With Heaven's Will; Some rather speak than hear,
But Conduct preaches louder than all Words.

---

13 Matt. xxv. 30. Luke xix. 20
14 Amos vi. 1

57

No flatt'ring Hopes of Mercy from the Merit
Of Holy Jesus, will Men ought avail,
While they despise the Dictates of his Spirit,
And treat its Precepts as an idle Tale,

58

Which point[15] to Self-denial and the Cross,
The first great Lesson for each Christian,
Man's Wisdom[16] then becometh all like Dross;
The Ways of God confound the Ways of Man!

59

And here (methinks) might be an useful Note,
To you, who from the strength of Learning can
Assume to preach, and as it were by rote
The sacred Myst'ries of the Gospel sean:

60

Who scarce believe in, therefore do not seek
The Spirit's Aid, Divine Truths to unfold,
To teach Men how to pray,[17] and what to speak;
The Holy Unction,[18] which makes truly bold,

61

In Innocency, and the Gospel Cause;
The blessed Intercessor[19] for the Saints,
Presenting Prayers, opening God's Laws[20]
Ease in Afflictions, Pity in Complaints:

---

15 Luke ix. 23.
16 Cor. i. 19 and xx. 27-28
17 Rom. viii. 26
18 John ii. 20
19 Rom. viii. 27
20 1 Cor. ii. 10 to end

62

The lasting Comforter[21] which Christ did Promise
The Church, at his departure to attend;
Eternal Privilege! not taken from us,
Nor ever will be, till the World doth End.

63

Though ye may dream of Revelation ceas'd
And that sufficient Counsel is contain'd
In Scripture, yet some Christians are releas'd
From that mistaken Notion entertain'd.

64

And some of these with Pity often find
Their Souls Attended for their fellow Men,
And fellow Christians, that still stay behind,
And not the Gospel Fulness reap as Bretheren.

65

Now ponder deeply whether ye have trod
The humble Foot-steps of Christ's Ministers,
As meek Examples in the Cause of God
Who Wisdom gives, and richly Grace confers:

66

A deep Enquiry cannot hurt (however)
The most advanced, and the very best;
The wisest watchful Christian can never
Too cautious be, and fearful of false Rest.

67

Nor can it hurt the best to bear in mind
That Heaven's Controversy still attends
All such as run unsent,[22] and unrefin'd
For filthy Lucre, or for selfish Ends.

---

21 John xiv. 16-17. Matt. xxviii. 20
22 Jer. xiv. 14, 15, 23 31, 32 and xxvii. 15. Isaiah lvi. 11

68

And if the Trumpet should be louder blown,
And Heaven's Wrath be pour'd on the Land
(When *Babel's* Towers, each must tumble down,
With ev'ry Structure built upon the sand)

69

Then, Oh the Situation full of Terror
Which must be theirs, of whom th' Almighty faith,
My People's Teachers, lead them into Error,[23]
Have set up Forms, instead of living Faith:

70

Have eat the Fat,[24] and cloth'd them with the Wool,
The Flocks have wander'd under their Direction,
Instead of Feeding where my Pasture's full
Of Life and Greenness, safety and Perfection:

71

Then no Pretence or College Mission can
(However specious) from the Sentence screen
Of Heaven's Judge; who deals to ev'ry Man
An equal Portion, as his Works have been.

72

Ye Men of Pleasure, now arise and hear
A gentle Caution from a friendly Pen;
My Country Muse would whisper in your Ear,
Some Notes, important to her Country-men;

73

Which correspond with what the Holy Spirit
Spake formerly respecting Carnal Pleasure[25]
Who still pursues it, never can inherit
Bliss in that Kingdom, where is endless Treasure:

---

23 Isaiah iii1. 2-14. Micah iii. 5-7
24 Ezek. xxxiv
25 James v. 5. 11 Peter ii. 12-13

74

For *wo to them that laugh*,[26] especially
When Mourning for the Times, God doth require;
When Sack-cloth Garments, should our Cloathing be
Ashes and Dust, instead of rich Attire:

75

Laughter is Madness,[27] and the End of Mirth
Is Heaviness, and Danger to the soul
The dreadful Judge, the King of Heaven and Earth,
(Who at all seasons, all Things doth controul),

76

When he shall render each a just Reward,
Who sows to Pleasure, must a fatal Crop
Expect to reap[28] at last; O then regard
Your Time, and let no precious Minutes drop,

77

Your sinking Country, and your Souls to save,
The one from Ruin, t'others from the Pit,
We cannot find repentance in the Grave,
And Topsail Vessels founder oft, and split.

78

Ye careless Females[29] also, lend an Ear,
Do ye consider how you pass your Time
Heav'n's Voice Alarms, and dare you not to fear?
Must Mirth and Pleasure swallow up your Prime?

79

Yet know, that Mercy will not ever last,
Judgment must come; and Wo to them that waste
Their precious Time ; another Trumpet's blast
Must yet be sounded, and perhaps in haste:

26 Luke vi. 25
27 Eccl. ii. 2 and vii. 4, 6. Proverbs xiv. 12-13
28 Gal. vi. 7-8
29 Isaiah xxxii. 9, 11 and ix. 16-17

80

Put off your silken robes, and rich Attire
Your gawdy raiment, Pride and Luxury,
(Sin-pleasing Pleasures, making Fools admire;
Forerunners, certain, of Calamity:)

81

And let your wonted Mirth to Mourning turn
Your Nights of Pleasure, into Nights of Grief,
And for your misspent Minutes deeply mourn:
The Day of Vengeance cometh as a Thief:

82

When you (in vain) may to the Mountains call,
To give some shelters from th' Almighty's Wrath;
But Rocks nor Mountains cannot hide at all
The Foolish, who despise the Narrow Path.

83

That Path of Safety, to the Place of Rest,
A Path of Crosses to the Carnal Will,
The Way to Life and Peace; of all Ways best,
For in the broad Way, Satan travels still:

84

He feeds deluded Souls with Thoughts of Pleasure,
But all such Pleasure leaves a certain Sting;
He cheats their Minds with Golden Hopes of Treasure.
But all such Treasure can no Comfort bring.

85

So trust not in it, 'tis the Stranger's Voice;
Forsake it, and begin to wear the Cross,
Which will for you, be much the noblest Choice,
Exceeding far the World's uncertain Dross.

86

That when your Maker, Pale-fac'd Death may send,
To cut the slender Thread, your Life to End;
Or Days of Perils sore, and deep Distress,
In Tribulation, Comfort may attend,
And you have Peace, th' Effects[30] of Righteousness,
So wisheth One, who is your hearty Friend.

87

Stop here, my Muse, and cease, my feeble Quill,
Thy Words (in trembling Lines) to multiply;
Much heretofore's been said, and done, but still
Success is baffled, through Stupidity;

88

Others have labour'd much, and yet, alas!
Success to them the Careless did deny;
What will avail our LITTLE LOOKING-GLASS?
Success can we hope, any more than they?

89

Whilst Fellow Members, who profess the Light
Neglect the Cross, at MAMMON'S Altar bow;
And Numbers of them, ('Tis a painful Sight!)
Conduct as if they did not matter how!

90

Partake of Blessings (given them for Trial)
Can eat, and drink, and then rise up to Play,
Can dress like others, laugh at Self-denial,
And from their Principles run far astray.

91

In many Points forget the Hand that led
Their Worthy Parents, thro' Affliction sore;
Who brought them hither, nourish'd them, and fed,
When separated from their Native Shore:

30 Isaiah xxxii. 17

92

Though Line on Line, repeated have been given,
And Message after Message, long been sent;
Ambassadors commissioned from Heaven,
With awful Tidings thro' the Province went;

93

As girt in Sackcloth, Ashes on their Heads,
Have cry'd "Repent, let all forsake their Crimes,
"Awake, ye Sluggards, from your easy Beds;
"Your Manners change, or God will change the Times."

94

This most have heard repeated in their Ears,
From Time to Time; and little Alteration,
And hence it is, that some increasing Fears
Attend a Remnant, lest the Situation

95

Of this UNHAPPY PROVINCE now be such
As calls awak'ned Vengeance down upon us;
But little said, is better than too much;
We'll therefore End, with LORD! HAVE MERCY ON US.

The following Lines were written after the foregoing was finished.

AN
APPENDIX
By Way of SUPPLICATION to Almighty GOD.

1

Almighty Father! in thy Mercy bend
The Stupid Minds of People in this Land;
Awake our Senses, Make our Souls attend,
And dread the awful Turning of thy Hand.

2

Rouse up the Careless, lay the Lofty low,
Let Trembling seize the Wicked and Profane;
Yea, Break the Worldings Rest, and make him know
That in true Godliness alone is gain;

3

And teach the Merchant, him whose prying Eyes
Would search all Corners of the Earth and Sea,
To heap together Riches, whence arise
Abundant dangers to Posterity.

4

Teach him to know that Life and Breath is given,
With Health of Body, Faculties of Mind,
To honour Thee, thou Glorious King in Heaven!
Lest[31] MAMMON'S Dust, the Love of Money blind:

31 Luke xvi. 13

5

Tell him in secret, by thine awful Voice,
A Crop of sour Grapes, and bitter Fruit,
A Crop offensive, and a fatal Choice
That is, which springs from this accursed[32] Root.

6

THE LOVE OF MONEY; baneful to the Youth!
Makes old Men stupid; yea doth set on Fire,
Both Male and Female, who reject thy Truth
A dang'rous Choice, which none but Fools admire.

7

Lord! let all see, the many subtile Snares,
Which by the Prince of Darkness deep are laid,
To catch the Feet of him that perseveres
In MAMMON'S TRAFFICK, bent to this World's Trade;

8

Whose busy Mind, still cumber'd in the World,
Neglects the Noble End of his Creation;
For Numbers thus, are into Ruin hurl'd
When Perils come, are not in Preparation:

9

Who, either drunken with voluptuous Pleasure,
Reel in the broad Way; miss the narrow Path;
Or caught with gilded Baits of MAMMON'S Treasure,
Run on, forgetful of eternal Wrath;

10

Who all despising (as a Thing too mean
For the Attention of their foolish Eyes)
Thy precious Pearl of Truth, which would have been
The Way to make them happy, great and wise:

32 1 Timothy vi. 9, 10

11

Wise in that Wisdom, which seems utter Folly
To MAMMON'S captivated Fools, who run
This Woful Race; which ends in Melancholy,
Fear and the Pit, for evermore undone.

12

Lord! for the sake of many precious Youth,
Who thro' Examples of the present Age,
Run straying off; from they substantial Truth;
For their Sakes, let Omnipotence assuage

13

The swelling Currents which do sweep away
So many headlong, in the Muddy Stream
Of MAMMON'S Service; Condescend to stay
Its raging Floods; Yea, let thy Glorious Name

14

Be yet exalted, so that many Sons
May at thy sacred Altar come and bend,
And number them amongst thy choicest Ones,
Whom on important Errands thou mayst send.

15

Invite the Poor, and them that have no[33] Money,
Who toil for Husks, and pay for mouldy Bread;
Give them to freely taste thy Milk and Honey;
To hear thy Voice, and from thine Hand be fed:

16

To know the Shepherd's Fold, and shun the Dangers
Of barren Desarts, where the Wolf doth prowl,
Distinguish thy Voice, from the Voice of Strangers,
And grant Refreshment to each weary Soul.

---

33 Isaiah lv. 1

17

In PHILADELPHIA, Lord! let many come
Of diff'rent Sects, to see thy Glorious Light;
Shew them that Satan's Tasks are burthensome,
From worldly Mists, and Vapours, cleanse their Sight.

18

Thus BAAL'S Altars may begin to fall,
His Groves be level'd, and all People see
'Twas in thy Judgment, thou remov'd the Wall
Of former Peace, and brought Calamity.

19

As Peace and Plenty did not make Impressions
Of Gratitude to thee, our GRACIOUS GOD!
Thou has begun to punish our Transgressions,
And for that End, hast lifted up thy Rod.

20

Thy Staff in Bounteous Mercy heretofore
Upheld our humble Predecessors, when
They cross'd the Seas, to seek the Western Shore,
And from a Province under WORTHY Penn:

21

The Soil invited, and the Natives smil'd
With welcome Presents in their willing Hands;
They brought Provisions while our Parents toil'd
To clear and cultivate their fertile Land

22

Thy Presence cheer'd them, and thine Hand did bless
With Fruits their Labour, in a bounteous Manner,
Thou gave almost unparallel'd Success;
By Day their Comfort, and by Night their Banner.

23

Give us their Offspring, Hearts to understand,
And ruminate on this extensive Theme,
That (now Confusion covers all the Land)
None may be flatter'd with an idle Dream,

24

Of Safety short of true Religion, when
If thou withdraw[34] Protection, 'tis in Vain
For Martial Soldiers, Bands of armed Men,
To guard a Land, where Vice and Folly reign:

25

But if our Doings[35] pleasing were to thee,
Throughout our Borders then would Tumults cease,
Concord would flourish, and Tranquillity,
Yea bitter Enemies would be at Peace.

26

By thy Directions then, one Stripling might,
Without a Carnal Weapon, singly[36] chase
A Thousand; two, ten Thousand put to flight
Such are thy Wonders, O THOU PRINCE OF PEACE:

27

And if Repentance deep, and speedy Care
Were now the People's, in a gen'ral Way,
Then might thine EYE still pity us, and spare
Thy Rod of Vengeance, as from[37] NINIVEH;

28

That this fair Province which thou once didst bless
(As goodly EDEN) might not wholly be
Left, and again become a Wilderness
A Heap of Ruins for Iniquity.

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34 Psalms cxxvii. 1
35 Prov. xvi. 7-6
36 Josh. xxiii. 10-11. Lev. xxvi. 3, 4, 5, 6
37 Jonah iii. 10

29

And, O ETERNAL GOD, OMNIPOTENT!
Vouchsafe in Mercy, if it be thy Will,
That we, by deep Returning may prevent
Thy sudden Stroke, and know thy Kindness still.

30

Make all Men quake, and tremble at thy Word,
Yea, all Professors bring their Deeds on Trial,
All Christian People join with one Accord
In sackcloth Garments, and in Self-denial.

31

Exalt the splendor of thine HOLY NAME,
And spread the Beams of thine illustr'ous Light,
That Men may see their Nakedness and Shame,
And bless the Hand which thus restoreth Sight!

32

May yet return, and build upon that Rock,
Whence Glorious Light, and Wisdom issue still,
Where PEACE remains, and TERROR cannot shock,
Where quiet Resignation to thy Will,

33

Thy People witness in each Dispensation,
Where Praise ascends, as thou their Cups doth fill,
To Thee THOU MIGHTY ROCK OF ALL SALVATION!
THOU LASTING FOUNTAIN OF ALL CONSOLATION!

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